PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF. MWF

The American Friend

Old Series
Vol. XLIV. No. 11

MAY 27, 1937

New Series
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HERE AND THERE ON THE RELIGIOUS HORIZON

A marriage clinic, similar to the Family Relations Institute of Los Angeles, is to be established in Detroit by the Rev. Gilbert Appelhof, Jr., Rector of St. Thomas Episcopal Church and author of a book on marriage relations which has been running serially in a local newspaper. It is hoped that this new venture, to be set up in cooperation with the Detroit Y. M. C. A. and many prominent Michigan educators, physicians and pyschiatrists, will be effective in reducing the divorce rate in Michigan, which now stands at one out of every three marriages. Many couples have already sought Mr. Appelhof's advice, and in most cases he has been able to indicate the way to a harmonious adjustment.

Is modern youth irreligious? "No," answer a Jewish rabbi and a Catholic priest. In Boston, the Rev. Raymond J. McInis, S. J., Professor of Theology at Weston College, praised the new morality of modern youth, with its breaking away from the sham that often went with old conventions. And in Los Angeles, Rabbi Edgar F. Magnin of Wilshire Boulevard Temple, also welcomed the idealism of college youths who, he said, eschewing hypocrisy, pretension and dead formulas, are groping for light and truth.

San Francisco's two largest downtown churches, First Congregational and Temple Methodist, recently became one congregation, a movement which religious leaders there term "the most effective step towards the advancement of Protestant church work in this city that has been taken in this generation." While services will be held in the Congregational building, each church will keep its own identity and preserve its affiliation with its higher denominational authorities. The two ministers will divide their duties and hold equal rank.

Sunday fishing is now legal in the Keystone State, made so by a bill which, after strenuous opposition from church interests, passed the Pennsylvania House and Senate, and was signed by Governor Earle on April 14. There are no time restrictions on the bill, the only limitations imposed on Pennsylvania's Waltonians being those having to do with the number of hooks and lines used and the obtaining of a landowner's consent before fishing the streams which flow through his property.

Brides and grooms wishing to be married by Episcopalian clergymen must henceforth include health certificates among their wedding day paraphernalia. This requirement comes as a sequel to resolutions, passed at the diocesan convention of the Protestant Episcopal Church, calling upon ministers of that faith to refrain from performing the marriage ceremony for any couple that fails or neglects to produce a certificate of health assuring freedom from venereal disease. Extension of this action into other denominations, so as to establish a uniform rule on the part of clergymen of all faiths is being urged by Miss Linda Neville, prominent Lexington, Kentucky, social worker.

Constitutional right to free speech again came to the fore when nine prominent clergymen of Milwaukee, Wisconsin, petitioned against aldermanic opposition to the use of public school buildings by communist speakers and others who preach against American democracy. "If the use of school or other public buildings," protested the clergymen's petition, "is denied to representatives of any group while their use is granted to representatives of other groups, on the grounds of difference of creed, color, race, social convictions or political alignment, it sets a precedent whereby their use may be denied to any other group of citizens. Such action would jeopardize that freedom of speech and of assembly guaranteed by the Constitution of the United States."

Many and varied were the tributes heard at the funeral services for the Reverend Charles L. Goodell, D. D., who died in New York City, April 27, 1937, in his eighty-third year. Coming to the Federal Council of Churches after several years of successful ministry in the Methodist Episcopal Church, Dr. Goodell became Executive Secretary of the Department of Evangelism in 1918, serving in that capacity for sixteen years. It was under his guidance that the Federal Council developed its cooperative program for evangelism and the deepening of the spiritual life. In spite of his retirement from active service, Dr. Goodell continued his ministry, creating the radio program known as "Sabbath Reveries," heard for several years over a national network, and delivering many special addresses all over the country.

"Mary, Mother of Mankind," is the legend appearing on the statue recently unveiled and blessed in the Shrine of the Immaculate Conception on the Campus of the Catholic University of America, Washington, D. C. The gift of the Honorable Philip A. Brennan, Justice of the Supreme Court of New York, and his wife, and the work of Harry Eversfield Donohue, this statue was unveiled at an impressive ceremony presided over by the Archbishop of Baltimore and the Chancellor of the University, the Most Reverend Michael J. Curley, on the morning of May 8th, or "Mary's Day." In the Catholic calendar the month of May has long been dedicated to the Blessed Virgin, and following the increasing popularity of "Mother's Day," a Catholic woman of Brooklyn, New York, started in 1928 a movement to make the preceding day, "Mary's Day." Since that time approximately sixty-five of the more than one hundred Catholic dioceses in this country have observed "Mary's Day."

Flayed by the Nazi press as a "hate film," is "Modern Christian German Martyrs," a sound motion picture describing the difficulties faced by persecuted minorities in Germany today. Presented under the auspices of the American Committee for Christian German Refugees, the first public showing of the film in New York City was attended by more than three thousand people. The picture consists primarily of talks by the Honorable James G. McDonald, former High Commissioner of the League of Nations for Refugees from Germany, and Dr. Harry Emerson Fosdick, and presents the facts behind the $400,000 campaign now being waged by the Committee for its work. Speakers on the program were Dorothy Thompson, famous correspondent, writer and speaker on international affairs; Erika Mann, daughter of the self-exiled author Thomas Mann, and herself a playwright, who spoke on "Women and Children as Hitler Victims;" and Dr. Henry Smith Leiper, Secretary of the Committee, who spoke on "Christian Heroes Under Hitler's Hammers." To meet the wide demand throughout the country for an opportunity to see and hear the film, it is being distributed free in "zones," with fourteen eastern States and the District of Columbia first to receive it.

A Negro bishop is to be invited to preside at the 1938 New Hampshire Conference of the Methodist Episcopal Church, an action which comes as a protest against the proposal to segregate Negro Methodists into a separate jurisdiction in the pending unification plan of the Methodist Episcopal Church the Methodist Protestant Church, and the Methodist Episcopal Church, South. The suggestion to extend the invitation, which appeared in *Zions Herald*, an independent Methodist weekly, was submitted by Dr. G. Ernest Thomas, pastor at Concord, New Hampshire, and has the approval of the New Hampshire Conference. No similar action has ever been taken by any annual Conference in the one hundred and fifty years of American Methodism.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

WALTER C. WOODWARD
Editor

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—$1.50 per Year

Old Series
Vol. XLIV. No. 11

MAY 27, 1937

New Series
Vol. XXV. No. 11

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

Give the Highest a Hearing

By Andrew Gillies, D. D.

This is a sermon delivered at the Third Presbyterian Church of Rochester, New York, by the pastor, Dr. Gillies. It was submitted to us by a New York Friend to whom it appealed as particularly "Friendly." The message is in line with Quaker theory—what of the practice?—and speaks to the condition of all of us.

ONE of the loveliest sonnets Wordsworth ever wrote begins with the well-known lines,

"The world is too much with us,
Late and soon, getting and spending,
We lay waste our powers,
Little we see in nature that is ours."

I say it is one of the loveliest because not only is it exquisite poetry but it is extraordinary good sense. It depicts with delicate but unerring touch an almost universal weakness in human life. It reveals with startling frankness a vital need in human nature.

For what individual is there among us who, if charged with the crime of misusing this priceless thing which we call life, would not, in all conscience, be compelled to plead guilty?

The world *is* too much with us. A considerable part of our time is occupied with unavoidable activities, almost every one of which keeps us in continuous contact with the outside world. The greater part of the leisure that we do have is given over to diversions which require a continuance of those contacts. And in these days of the telephone, the radio and the threat of television, even staying at home has come to have a radically different meaning from what it had a generation ago.

A recent number of a well-known magazine contains a little item entitled, "Those Thundering Silences." It tells of an old lighthouse keeper who had been at his post for thirty years. "All that time he had been accustomed to a gun going off, right under his nose, as it were, every six minutes, night and day." One night at midnight, however, it failed to go off, and the old man, waking with a start, cried out, "What's that?" In other words, his subconscious self had become so accustomed to that impact at frequent and stated intervals that one solitary omission interrupted his sleep.

It is true that, for the vast majority, the world *is* too much with us. It is also true that, because of atrophied powers of observation, "little we see in nature that is ours." Late in life, Charles Darwin lamented the fact that music and poetry had ceased to mean a thing to him. A great mind, devoted too long and too steadily to scientific pursuits alone, had lost its grasp upon the beautiful in sound and form. A great soul, self-limited in its pre-occupations, had lost all taste for them.

In the same way, but on a much lower level, many of us have lost not only the desire for the beautiful but the capacity to enjoy it when we see it. Two years ago, while winding through the Canadian Rockies, endeavoring, with my limited powers, to take in that almost matchless panorama of mountain fastnesses, I glanced and saw four women intent upon a game of bridge, never once raising their eyes. And last summer while a group of us, one memorable evening, stood in the bow of the steamer and did our best to capture the fugitive and changing glories of a matchless sunset over the Pacific, there were those who lolled in their deck chairs or played shuffle board. One little Jewess who sat at our table saw it though, for as I stood there, silent in the presence of the Infinite, she just whispered in my ear, "The Glory of God," and then stood speechless by my side.

And if this indictment is to be anything like complete, must it not also be said that vast numbers have forgotten how to be still? The great majority of us are extroverts of a most definite type. Activity is not merely an important part of our lives—it *is* our lives. Not only "the daily round, the common task," for which let God be thanked, but that incessant urge, that unharnessed and untamed nerve tension which gives us no rest, robs us of all desire for leisure and turns our lives into an exhausting and devastating round of meaningless futilities.

Now don't accuse me of needless exaggeration. It is practically impossible to overstate the facts. I know whereof I speak, for I learned my lesson in the school of experience, and the tuition fees were frightfully high. I paid with eight years of my life—eight hideous but ultimately invaluable years—for the high privilege of telling you today that the Almighty meant what he said when he issued the injunction, "Be still and know that I am God." He didn't mean however that that is all there is to it. This business of coming to know God is a complex matter. It is a lifelong task. It involves many things before it even begins to become a moral and spiritual reality. There are times when I am led to believe that learning how to know God will constitute one of the essential tasks of eternal life. For he comes and he goes. One day we feel the truth of those lines—

"Closer is He than breathing,
Nearer than hands or feet."

The next day we grope in the shadowed fastnesses of bewildering doubts and fears. We lift our faces to the sky and whisper, "O that I knew where I might find him."

Be that as it may, that believer in God who would have a living and satisfying faith, who would free himself of the desolations of doubt and the impotence of despair,

who would really live, must live a life whose enervating activities are thickly sprinkled with periods of physical inactivity, mental receptivity and spiritual communion with God.

About a year ago one of the most widely known and best beloved preachers on this continent was suddenly stricken with a serious illness. Because of that illness he was compelled to be quiet for several months. For the better part of a year he did nothing. When he returned to his pulpit on Morningside Heights, Dr. Fosdick began his first sermon with the words:

"After these many months of comparative seclusion and quiet, you would hardly expect me on this first Sunday morning of our reunion to speak about the affairs of the world with its social upheavals and clamorous problems. You might, however, expect me to speak about another realm where I perforce have been, where one must stop being active and become receptive, stop being strenuous and become quiet, stop talking and listen."

And then he took Elijah's experience as a starting point. He reminded his hearers that the prophet beheld the strong wind and the earthquake and the raging fire and found God in none of them: but that when they all had ceased, he did find God in "the still, small voice." And then he preached, as you might expect, a moving sermon on "Giving the Highest a Hearing."

But it is not the sermon I'm thinking of at all. It is not even the fact that in speaking of the all-important matter of listening to God, he took the still, small voice heard by the prophet as his starting point. It is the fact that the inspiration to exalt that priceless truth came to Dr. Fosdick when he himself was compelled to be quiet—when, shut away from busy days and constant contacts, he had a chance to listen and brood and pray and grow. If it is true that we must be quiet in order to know God, it is just as true that we need times of quiet in order to know ourselves.

The master peril of this life of endless activity which the vast majority of us live is not that we shall lose our health—it is that we shall lose our way. It is not that we shall love our morals—it is that we shall lose our perspective, our sense of values, our faith in those intangible things which are not sold in the market place.

To my mind, one of the most remarkable facts in the life of our time is that the most socially minded group in the modern melee is the Quakers. They are not only the most socially minded, the most passionately devoted to the building of a truly Christian social order, but the clearest thinkers and the finest spirited advocates of a new day for the children of men. It was a Quaker, John Woolman, who did more than any other one man to drive human slavery from our Anglo-Saxon civilization. It was the Quakers of Pennsylvania who defied the warnings of their fellow-pioneers in this western wilderness, absolutely refused to arm themselves against the Indians, and went through almost a century of defenseless contacts with the Indians without one casualty. And it is the Quakers who, as a group, refuse to take arms against their fellowmen and are doing more than any other single group to abolish war from the face of the earth.

How do you account for it? By many things in their religion and character, for the explanation is not simple. But more than anything else by the incorporation of times of quiet in their lives and worship, by the systematic practice of stillness, of waiting in silence for God to speak to them. In other words, this remarkable clarity of vision, this development of amazing judgment and self-control, this serenity in the midst of a world-wide turmoil and the preservation of the spirit of brotherly love in an atmosphere of class hatred and international bitterness, is no accident. It is a product of a definite technique in the art of living. It is the rich, ripe fruit of that conduct of life which includes both motion and rest—noise and silence, activity and relaxation—contacts with one's fellow-men and the priceless privilege of times of solitude. The woman who wrote that lovely old hymn,

"I love to steal awhile away
From every cumbering care,"

was a busy wife and mother. Her days were very full, for she carried on her shoulders the endless tasks and innumerable problems of a large household. In spite of it all, however,—in spite of the fact that "a woman's work is never done," she *compelled* each day to give her just a little time to herself. And she spent those priceless minutes, not in reading nor in visiting, but in sitting under a tree on the hillside—looking, reflecting, assimilating the vital forces of nature, listening to the innumerable voices of God, getting herself normalized and stabilized. Always, whatever the weather, solitude: stillness, quiet, revitalization, spiritual enrichment, mental and moral reorientation.

And now for the last thought suggested by our text. I mean the fact that in the silence, in times of quiet meditation, of getting away from everything and everybody and communing with the Infinite, we are prepared to do life's great tasks, to meet its cruel tests and crises.

It is significant that just before he began his public ministry, Jesus spent some time out in the open by himself. Whether his crucial temptations came to him in one dramatic sequence or at scattered intervals is unimportant. The fact which stands out with immense significance is that he got away from everything and everybody and did not come back until he had fought it through. It is significant, too, that although Jesus felt that the time for his work was short, although the shadow of the cross again and again fell across his path—again and again he dropped everything, went away by himself, the disciples knew not where, and in the secrecy of some unknown solitude was made ready to go on. "He withdrew into the mountain, himself alone." And to me, at least, it is most significant of all that in the pressure and pain of his last week in the flesh, with death impending and the imperative needs of a sin-stricken world—in the middle of that last crowded week, Jesus disappeared for a whole day from public view. In modern speech, he dropped out of the picture. Profound students of scripture history tell us what they think he did—that he probably retired to the home of one of his friends and there talked with his disciples. As a matter of fact, however, no one knows what he did. I contend that if anyone had—if he had held converse with the disciples on that day—we should have known it. They would have told some of the things which he said and did. Something of that day would have been incorporated in the account. But there it stands in the midst of that last week in the flesh—a day of which the world knows nothing—a day of solitude—a day of quiet—a day of the preparation of the spirit for the supreme sacrifice of the body for the print of the nails, a day of calm thought, serious retrospect, honest appraisal, and spiritual reinforcement.

And to me at least, that day in the life of Jesus is of boundless significance. It stands not only for something that he did but for something that we all must do. It stands for a vital need, an imperative need, and for the only way by which that need can be met.

If it is true that "the world is too much with us," and it is; if it is true that in order to attain the rich, full and satisfying life of the spirit, we need to keep in constant touch with the sources of all life, and it is; if it is true that body, mind and spirit all need quiet, respite from incessant impacts from without, and they do; then this day in the Christ's last week in the flesh cries out to us to *compel* life to give us such times. It discloses to us the stupidity, the criminality of these overcrowded lives of ours, these days of exhausting activity and feverish haste, of low aims and

temporal interests. It summons us to the adoption of a higher way, a better way, to the living of an ordered life, a life in which activity shall have a large place, but relaxation of mind and body and spirit shall have its place also; a life in the midst of the world of affairs, playing our part in this human drama; but a life in which we sometimes turn our backs upon it all and seek healing in solitude; a life which has at its very core a living faith in God, implicit obedience to God, and frequent times of communion with God, not of telling him what we want, but of listening to the many voices by which he reveals himself and his will to us.

Get out of it all. Get away from it all. Open up every avenue to body, mind and spirit, and live anew in Him, awed by His presences, filled with His love, vitalized by His grace, transformed into His image.

"Be still and know that I am God."

The Future of the Jews

By John Stuart Conning

THE prophets of Israel all exercised their ministry at a period when the question of the survival of their people was the question of the day. A small state forever buffeted by the peoples about it and generally in vassalage to one of the great world powers of the time, it was inevitable that the prophets as speakers for God should seek to know His will concerning His people Israel. Their visions for the most part dealt with current issues, but they had also long views concerning the purpose of God for the people and land of Israel. It is to these prophecies that Jews and Christians of our day mainly turn when they seek to map out the future of the children of Abraham. But the strange and diverse use that has been made of the prophetic utterances should teach us humility in their interpretation. Certainly Christians must accept the fundamental principle that the Old Testament must be interpreted in the light of the New. And strange to say the New Testament teaches little about the future of the land of Israel or of the national career of its people. Its main interest is to show that in the person of Jesus Christ our Lord there is fulfilled the Messianic expectations of the prophets, and a key to the symbolic meaning of the Mosaic sacrificial system and its elaborate ritual. The Gospel with its commission to all people carries out the universal mission of Judaism which the prophets foretold.

It is to the Apostle Paul that we owe almost the only anticipation of the course of events in Hebrew history. In the classic passage found in the eleventh chapter of Romans, he asks the momentous question, "Hath God then cast away His people?" Because of their rejection of Jesus as the Messiah, were they to be cast aside as a broken tool from the hand of the workman, of no further use? He gives the emphatic answer to his own question: "God forbid. God hath not cast away His people whom He foreknew." He explains that the fall of the Jews is temporary, and that when "the fullness of the Gentiles is come in," "all Israel will be saved." The salvation of the Jews will result in an unspeakable blessing, "life from the dead," a springtime of blessing. Just what the blessing will be or how it will be brought about, the Apostle does not define. But it is to be by a gracious movement of the Spirit of God as vivifying and transforming as when spring comes to break the shackles of winter, to touch by its mysterious influence the roots and seeds that slumber in the ground, and with the opening summer cause reviving nature to leap and laugh into life. The whole picture is alluring. It assures us of a brighter and better day for the world that will follow the ingathering of Israel. How and why the Apostle does not explain. But the dominant thought of the passage is that Jews are destined to play an important part in the unfolding of the divine purpose for the world. Their place in the divine plan, however, is not to be as Jews but as Christian Jews, and not as so many individuals, but as a nation or race.

Is it for this purpose they have been so marvellously preserved? Here we are in a world that Paul never knew. Ages have come and gone since he caught his vision of Israel's future. Nations have risen, made a great noise in the world, and have passed away. They belong to a forgotten past. But the Jews are still here, more numerous than ever they have been, still full of the vigor of life, showing no marks of decay, and still a potent factor in the world's affairs. And this is one of the marvels of history. By every known law they should have disappeared long ago. Tides of oppression and persecution have swept over them. With a strange resiliency they have bowed before the storm and risen again to new life. Hegel, who was accustomed to analyze the processes of history, was baffled when he studied the history of the Jews. "It is an enigma to me," he confessed, "I do not understand it." And Nicolas Berdyaev, one of the most brilliant religious philosophers of our time, declared: "The survival of the Jews is a mysterious and wonderful phenomenon demonstrating that the life of this people is governed by special predetermination, transcending the processes of adaptation expounded by the materialistic interpretation of history." The most thoughtful Christian historians, in view of the long and chequered history of the Jews, their part as agents of divine revelation, and their destiny in giving birth to Christ and Christianity, wonder if they had not been preserved by God for some high purpose in furthering the consummation of His Kingdom. With the Bible in our hands and nineteen centuries of Christian history behind us, it is difficult to escape the conviction that in some mysterious way the destiny of the Jewish people is linked up with that of the Christian Church.

Dr. John A. Hutton, of the *British Weekly* had this in mind when he used as an illustration an apocalyptic vision of the great Russian author, Vladimir Solovyov. The time depicted in the vision was about the middle of the present century. Europe had weakened herself irretrievably by internecine wars, so that her divided and distracted condition presented to the vast Oriental population an opportunity which they could not resist. An army of twelve million Orientals marched through the gap between the Ural mountains and the Caspian Sea, and trampled Europe under foot.

In the struggle the human race had split, not geographically, nor racially, but philosophically over the question as to whether life was to be shaped by material or spiritual interests. One vast division represented "the world." The other division, much smaller, represented

the Christian tradition with its spiritual values, divided into Orthodox, Catholic and Reformed.

At the head of "the world" forces was Antichrist. He makes a desperate effort to seduce the Church. He promises her leaders anything, everything, if they will bring over the faithful to his rule. His attempt fails, and casting off his uncomfortable mask, Antichrist declares war to the the death against "Faith." A great battle follows. The fortune of the day swings this way and that. In the depth of a dark night the followers of Christ unite under His leadership. In that day Solovyov says, the Christian movement might have been shattered, with all its institutions and culture, had it not been for a million Hebrews who enlisted under Christ's standard and gave to His cause the victory over Antichrist. According to this prophet it is the help that comes from Hebrew Christianity that the Christianity of the twentieth century will survive.

Is this not a part of the vision of the apocalypse of the Apostle John? Through the door opened in heaven, he says: "I saw as it were a glassy sea mingled with fire, and them that came victorious from the Beast and from his image and from the number of his name standing by the glassy sea, having harps of gold." That is what he saw, and this is what he heard: "And they sing the Song of Moses the servant of God and the Song of the Lamb, saying, Great and marvellous are Thy Works, O Lord God Almighty; righteous and true are Thy ways, Thou King of the Ages. Who shall not fear Thee, O Lord, and glorify Thy Name!"

"They sang," Dr. Hutton comments, "the Song of Moses and of the Lamb: not the Song of Moses only, and not the Song of the Lamb only; but the Song of Moses and of the Lamb." Have we not here a vision of the union of the two dispensations, of the old covenant and the new? With this vision the New Testament draws near its close. And with that vision before us we may well go forward with brave hearts and venturesome faith. Jews have a place in God's plan for the world through Jesus Christ. To win them to that place in the divine purpose is the abiding obligation of the Church.

Israel's Via Dolorosa

An Editorial in Unity

DARKER and more terrible grows the way of Israel in these twentieth century years. It seems strange, and as ghastly as strange, that the horrors of earlier and more barbaric ages should be outdone in this late period of history. Yet for the Jews this is the sober fact. On one day last month there appeared side by side on the same front page two stories calculated, like the Ghost's tale to Hamlet, to

". . . harrow up thy soul, freeze thy young blood,
Make thy two eyes, like stars, start from their spheres,
Thy knotted and combined locks to part,
And each particular hair to stand on end."

The first story was the more pitiful—the seizing by the Nazis of the children's homes, sanitariums and homes for the aged of the B'nai B'rith in Germany, and the turning of the evicted inmates into the streets. This is war against the old and sick, babies and little children. It would seem as though no humans in the world would be guilty of such cruelty even to animals. But Jews in Germany are worse than animals! The Jewish community, we are told, was helpless to care for the helpless victims, so suddenly fell the blow. They could only endure their misery, these wretched folk, and pray to God for succor. The other story, much more significant if less immediately heart-breaking, was the official announcement of the closing of the National Union Party in Poland to all Jews. This Party is the only political party in Poland. Therefore, this act of exclusion, which affects three million Jews, is equivalent to disfranchisement and loss of citizenship. It is the first step in a great policy of expatriation which must sooner or later drive three million Polish Jews to "the eternal road" of exile. From Poland as from Germany must pour the tide of refugees. Where these Jews are to go, no one knows. Perhaps many of them will just die, and thus find the one sure escape from misery. Jesus stumbling down his *via dolorosa* to the agony of Golgotha is all we can seem to see in this living horror. And it is the so-called civilization which bears Christ's name which does this thing!

Peace, Peace, Sweet Peace!

An Editorial in The Christian Register

AFTER describing the distinguished career of Norman Hapgood as reporter, writer and editor, *The New York Times* editorially said: "He ended his days in the peace of a religious journal." Let us examine that statement. It probably represents the opinion of nine-tenths or ninety-nine one-hundredths of the men and women in secular journalism. The craft has battled with the real storms of life for a generation. Then it sails on the last leg of the voyage across a sea where the winds always serve, navigation presents no problems, and the harbor lights always burn clear. In other words, the harassed journalist closes his career in the peace of religious journalism.

Now let us admit that it ought to be "peace." Our Master, when the shadow of the Cross already fell across his path, said, "My peace I give unto you." But he added, "Not as the world giveth, give I unto you."

For the Christian peace is conquest within, not necessarily conquest without. It is the victory that overcometh the world, even our faith. It is mental poise and balance, unshakable courage, an undivided mind and heart, and absolute confidence in the Power that sustains us and in the Wisdom that guides.

We do not say that such peace is impossible to attain in secular journalism or religious journalism, but we should like to make clear that peace cannot be had for the asking in our part of the field, and that it does not inhere in the very nature of the task.

The great newspaper, for example, that made the comments, earns money. We do not earn money. It pays high salaries. We pay low salaries. It has financial reserves. Most of our religious journals have no financial reserves. There is a deal of peace, using the word in the sense that the *Times* used it, in a financial reserve. Most editors and managers of religious papers are harassed by finances and in many cases by debt.

This peace of religious journalism cannot be created by oneness of opinion, for no such oneness exists. Controversies in churches are proverbially bitter. Probably because people care so much, they will fight at the drop of the hat. We cannot accept the hypothesis that church people are more small-minded than people outside the churches, but there are small-minded people inside and outside, and little peace where they are to be found.

There is little peace in a shrinking cause, and that is what the church paper has been in the past few years, little peace in scratching gravel to keep out of the ditch, little peace in climbing a steep hill while the path followed slides steadily down. Anybody who thinks it a bed of

roses to edit or manage a religious journal these days is—well, probably not a fool, but, shall we say, uninformed.

If Norman Hapgood had lived and had gone on "in the peace of a religious journal" he would have had a fight on his hands just to survive.

We do not belong to the churchmen who think that the fight is hopeless, by any means. It just happens that we who now are at work have been called upon to pass our lives in an age of indifference, skepticism, and self-indulgence.

We have not been downed, and in that very fact there is hope. We begin to see the deeper significance of the age and of the things that we are doing. Democracy is in danger, and we with others are holding the gate. Liberty is assailed, and we are among the defenders. God is ignored and "we are laborers with God."

The laborers in God's vineyard are divided. We are to show them their oneness and make the rulers of the vineyard just. The church that came from the life and death of Jesus is spat upon as its founder was spat upon, and we have helped keep it alive and are starting out with new vision to make it strong.

There is peace in religious journalism, but it is the peace which comes after toil, suffering and conflict.

God needs all of us—*New York Times* and *Christian Register*—and when the record is made up there will be honor for all who have served man's high ideals, and there will be peace for all who knew that the road would be up hill to the very end, and who never faltered in the climb.

To the Seven Churches

By H. Millard Jones

THE messages to the Seven Churches seem naturally to divide themselves into three parts. Homiletically speaking, they are entirely orthodox. These three phases of the messages bear tremendous challenges. If we may, for a while forget our types and antitypes in relation to the interpretation of Scriptural truth and think of these messages as addressed to specific situations, to actual churches where certain conditions prevailed, we can find some truth and challenge to the church of our day. Truth is eternally and universally applicable.

We must remember that all of these churches were located in an area immediately surrounding Ephesus, that great city which was the shrine of Diana and the center of the wickedness associated with the worship of this goddess. She was the great nursing mother of Asia, the patroness of the sexual instincts, and mother and nurse of gods, men, animals, and plants. Girls were given dowries for religious prostitution in her temple. This concept of an object of worship inevitably led to defilement and exceeding sinfulness in the lives of her worshipers. Against this situation, the Spirit of God led the early Christian Church.

It is very probable that these Seven Churches were all founded and established by St. Paul during his second and third missionary journeys. He probably reached out and contacted these cities during his two year preaching mission in Ephesus on the third journey. We think of St. John as the Bishop of Ephesus, the "Grand Old Man", who was exiled to the Isle of Patmos where he received the vision which he recorded in the book we call "Revelation."

In a study of these messages shall we follow the three divisions of them as they appear, considering the three phases rather than the seven messages. The three divisions seem to come under the heads, the Commendations, the Condemnations and the Rewards of Victory,

It is interesting to note that in the case of each church under consideration, the Spirit had some word of commendation—for some of them more, for others less. For our day there is food for serious thought in the commendation of the Seven Churches, a kind of yard stick, a plumb line, by which we may gauge our church life and activity.

I

The first church is commended for its patient endurance, its hatred of the subversive doctrines and evil deeds of the Nicolaitanes, its bearing of burdens and non-flagging endeavor. Evil doctrines are bound to produce evil deeds in the lives of those that adhere to them. Individuals as well as churches must have faith, must believe in something. It is important that doctrines and beliefs be the kind that shall produce the greatest amount of good in personal and corporate life. Any subversive attempt in doctrinal concepts must, even in our day, be carefully guarded against lest our whole religious life become honeycombed with atheistic infidelity. It is not without reason that the writers of the New Testament "contended earnestly for the faith."

We have come to a state in our modern life where evil is reasoned into righteousness, sin is no longer extant and wickedness is condoned. We expect graft in our politics and get it; we cease to find ways and means to destroy the works of the devil and try to regulate them instead with the result that they control our society and civilization. Surely in this word of commendation to the church of Ephesus we can find a stinging rebuke for our own lethargy and compromising weakness. A non-flagging zeal for righteousness is a crying need of our day.

II

A constancy of purpose and idealism in spite of, and in the face of, slander on the part of outsiders in the community is commended in the church at Smyrna. How often we find ourselves facing a situation that seems similar to the one at Smyrna. "Too many hypocrites in the church; all crooks and fools in the church." The foulest, filthiest, vilest stories are told with ministers and church leaders as the principal characters. To remain unruffled, calm, constant, steady, in the face of such is surely a severe test of Christian faith and character. When epithets fly fast and furiously, when gossiping tongues begin to wag, when virtue is the butt of obscene and foul gibes, then is the time for Christian character to be manifested and revealed. These are the times that test men's souls and try women's patience. May the modern church be able to remain constant to its purpose and idealism in the face of the abuse she is receiving from all quarters in these days!

III

For the church at Pergamos there is a further word of approval. From the description in the message to that church one would be led to believe that Pergamos, the city, was comparable to Sodom or Gomorrah in their heyday. The city is described as the place "where Satan's seat is." Yet, in the face of all this evil and sin, the church is commended for its faithfulness, for holding

to the name of Jesus and for not denying its faith. Faithfulness is two-fold. It consists of being true to one's ideal and, also, of the continual proclamation of that ideal. Faithfulness in the Christian church implies personal righteousness and the proclamation of the way of God. The church at Pergamos, apparently, was faithful in these respects. Whatever else may have taken place in that church, the name of Jesus was still held in reverence and faith in him proclaimed. So many things about us beckon to us in almost irresistible invitation these days that it is, at times, difficult for us to remember that the "Church's one foundation is Jesus Christ her Lord." It is the presence and personality of Jesus Christ that makes the Church different and potent.

IV

The Church at Thyatira receives the unique commendation for progress or improvement. Her works, deeds, services, faith and patience are applauded. But the unique thing is contained in the statement that these things are greater than at first. Progress in righteousness, in service, in faith, even in patience. How interesting! Too often we assume that if we maintain a *status quo*, if we do not sustain a loss, if we keep on an even keel, if we stay on "the level," we are fulfilling our calling and destiny. How refreshing to hear of a church being commended for progress.

V

We generally think of the church as a whole, and we estimate its character on the basis of a cross section of its life and membership. In the message to the church at Sardis the commendation is that there are "a few names even in Sardis that have not defiled their garments." A few names! A nucleus of righteousness, of faith. What great services we have in our churches on Easter Sunday. Yet we cannot judge the strength of the church membership by the number of these "regular once-a-year-attenders." It is the dependable, the concerned, faithful few that keep the church going all the year. In every group there is the small group that must carry the burden. For every major triumph there is the concerned minority which carries the burden and "shoulders the wheel." Thank God for the large Easter congregations! Praise his Name for the small every Sunday attendance! The latter, rather than the former, constitute the "salt of the earth," and the "light of the world."

VI

To behold and recognize opportunity and to direct all of one's energy and strength toward the entering of such doors is the thing for which the church at Philadelphia is commended. The strength of the church there seemed small, the task was so tremendous, the difficulties so great, the obstacles almost insurmountable. Yet this church directed all its energy, wisdom and courage toward the accomplishment of its task. A united strength, small though it may be in the aggregate, if persistently directed against an overwhelming difficulty, will ultimately accomplish its end. Small drops of water finally wear away great stones. Gideon, not with the hosts of Israel, but with 300 men liberated his people. So frequently we hear, "We are so few, so weak, so poor, we can't do anything." With that spirit, no. But with the spirit of the church at Philadelphia, the whole world lies before one. With our "little strength" let us enter the doors open before us.

VII

The church at Laodicea seemed to have less to commend it than any of the others of the seven. It was rich, possibly well organized, well equipped, yet had no spiritual power. It had great possibilities but had not utilized any of them. Even the possessing of possibilities is something. It is a thing that too many of us either overlook or abuse. Possibilities! Many a church has gone down to defeat because it lacked these things. The recognition of possibilities, of opportunities, of needs is of supreme importance in the progress of any church. In the solitude of quietness we need to search our own souls for the potentialities hidden there. Possibilities and needs recognized and coupled to a great zeal for God and his Kingdom bring about spiritual and moral earthquakes. Do not overlook your needs and possibilities.

It is possible that none of these characteristics is peculiar to all groups within the modern Christian Church. Possibly there is no single church of which all these things can be said. Yet in some form or other, at some time, in some place, we can see these things that commend the church and its program and activity. The things we so often overlook are the very ones God seeks to use for the establishment of his Kingdom. The Church, with all its apparent and inherent faults and weaknesses, is commended to us all for support and participation as it is commended to God as his instrument in the world. The church of which we are members may not have all these commendable characteristics, but it is our responsibility to make it what, under God and by his grace, it ought to be and can be.

Minneapolis, Minnesota.

PEACE BOARD LAUNCHES NEW PROGRAM

Local Meetings Asked to Support Non-Partisan Spanish Child Feeding Mission

The Committee on Spain of the Peace Board of the Five Years Meeting, formed to support the Spanish Child Feeding Mission of the American Friends Service Committee, has been busily engaged in bringing this project to the attention of our local meetings. Prior to Good Will Sunday, May 16, this Committee, composed of H. Randolph Pyle, chairman, William E. Berry, secretary, W. Perry Kissick, Walter C. Woodward and S. Emily Parker, sent out letters to the members of the Five Years Meeting Peace Board, to the chairmen of the Yearly Meeting Peace Committees, and to the pastors of our local meetings, telling them of the Peace Board's decision to sponsor this child feeding mission as its major program of peace action for the year, and urging them to help enlist the cooperation of Friends in this practical demonstration of our peace principles.

In connection with the launching of its program, the Committee on Spain prepared an explanatory page, which appeared in THE AMERICAN FRIEND for May 13, on which was set forth reasons why we should be concerned for the Spanish situation and suggestions as to how our concern might be demonstrated—in our meetings, our Sunday Schools, our homes, and our communities. Reprints of this special sheet, sent out to all our pastors, and pledge cards, may be obtained from the Committee on Spain, Friends Central Offices, Richmond, Indiana. Contributions, however, should go to the American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pennsylvania.

Two Five Years Meeting Friends, Esther L. Farquhar of Wilmington Yearly Meeting, and Wilfred V. Jones of Western, are already serving in Spain, having sailed early this month to have charge of relief administration in loyalist and nationalist Spain, respectively. S. Emily Parker of Richmond, Indiana, former Executive Secretary of the Board of Young Friends Activities of the Five Years Meeting, expects to leave sometime this summer for Spain, where she will represent the United Christian Youth Movement in the Service Committee's Non-Partisan Spanish Child Feeding Mission. Young Friends who wish their money to go to her support may indicate this when turning in their contributions.

Impatience is a type of selfishness that has no place in the real Christian.

These Things I See in Jesus

By George E. Hartman

I COULDN'T help but notice how abruptly and completely the second quarter's Sunday School lessons turned this year from the theme of Jesus. From Christmas time to Easter we studied, in more or less chronological order, his birth, life incidents, and teachings, closing with his crucifixion and resurrection. Immediately after, the lessons turned from the New Testament to the Old Testament and to early Hebrew religious and moral conceptions. Now the disciples and followers of Jesus certainly didn't forget him that quickly. They continued thinking about him and his work for some time. They doubtless did some reflective thinking which brought to them new realizations which they had not been conscious of when they were so closely associated with him. And now I propose that we, too, look at Jesus in retrospect.

The first thing that I realize as I look at Jesus in retrospect is his attitude toward the established church. As soon as he is old enough to make decisions for himself we find him in the established church talking about religion. He is vitally interested. Next we see his ordination. He became a minister, a recognized leader in the church. Immediately after his trying religious experience—temptation—we see him in the synagogue on the Sabbath reading from the Sacred Word and preaching. During his first year, he seems to have been in the synagogue regularly on the Sabbath and taking there a leading part. Later in his career we see him defending the organized church, by driving the money-changers from the Temple. Jesus seems to have naturally turned toward the church. He took a leading part in it and defended it.

But, on further reflection, we see another attitude which he probably expressed from the first and which later grew until it overshadowed all others. That was an attitude of criticism, which must have been present when he was but twelve years of age, else he would not have tarried so long in discussion and debate. His early preaching must have been, in part at least, a questioning of established authority or it would not have aroused the antagonism of the Pharisees. That questioning, critical attitude grew as he went further. He did not accept a regular charge. He was found one Sabbath in the corn fields. He was accused of desecrating the Sabbath and, I assume, questioned as to whether he had gone to church that day. He made no apology but instead defended himself. His preaching thenceforth was done outside of the church. His Sermon on the Mount was given outside of the church and to an unorganized congregation. Further references give little or no indication that he taught in the synagogue. Instead he talked to individuals and groups in everyday activities of life. His followers were chosen while at work, not from those in attendence at the Sabbath services. His differences with the church resulted finally in an open split. It was the organized church that crucified him. Just before his crucifixion, Jesus bluntly recognized this break and said that if the established church were destroyed he could raise his own immediately—in three days.

That is a disturbing thought, but to me it seems to be so evidently the truth that I make no hesitation in presenting it. Perhaps if we today were more willing to question at least a few of the precepts of established authority we would get more of that spontaneous response that Jesus seems to have gotten from most of those who came in contact with him.

The second thing that I see in Jesus as I look at him in retrospect is that his behavior and conduct were the result of his own experience, thought or meditation. His controls came from within not from without. His responses were not acquired or adopted. They were his own.

We have no record of any reference of his to his parents' training—though it must have been thorough. He never said that in such and such an instance his teacher or minister had told him that he should act in a certain way. He sometimes mentioned the Sacred Writings but invariably he changed, interpreted or added to them. Always his actions were governed by forces from within, not from without; from experience and meditation, not from adoption.

The case of the accused woman is an excellent one. There was an angry mob and a frightened woman. What would you do in such an instance? Would you, in the name of morality, join the mob and condemn the woman? She certainly was guilty. Or would you, in the name of humanity defend the woman and antagonize the mob? They certainly were a bunch of hypocrites.

Jesus did neither openly. Instead he started playing in the sand. I presume he first drew pictures. At any rate, the mob's attention was diverted, and the woman lost her self-consciousness. Then his pictures turned to words. The mob, conscience-stricken, left. The woman's confidence was gained, and he was free to counsel her.

That action of Jesus certainly was original with him. It had not been given to him by some one else. It had not been adopted. He simply faced the situation and, on the basis of his own experience and thinking, met it.

I see a good many young people who leave home to go to college or who leave the country for a job in the city, who simply do not know how to behave in a new environment and who do not seem to be able to make successful adjustments. They either adopt the standards of those about them or they isolate themselves from the others—sometimes in a very anti-social manner.

By way of illustration, there comes to mind the memory of a party I recently attended in which the guests were college and ex-college men and women. In the group were two young men, new to this environment and carefully grounded in the precepts and tenets of the strict religious and protected background from which they had come. But this early training, while thorough, had not prepared them to meet situations for themselves; it had merely given them, second-hand, a set of ready-made rules of conduct which one of them quickly forsook when faced with new and different standards and which the other somewhat churlishly upheld, but in a manner not calculated to win either the admiration or respect of his fellows.

Jesus faced the situations which he met and solved them out of his own experience. When that proved inadequate, as it often did, he went aside and spent some time alone in meditation and prayer until he could decide what to do. We need to do likewise.

The third and last thing that I see in Jesus, as I look at him in retrospect, is his belief in essential goodness—in man, in God, in the universe. He believed that, eventually, right would triumph over might. He believed that the best would finally succeed and that God's will and plan would finally be completed. I heard a speaker say recently that if you want to be a social reformer you should have the sense of time of a geologist. Jesus saw that there was only one way, the way of the cross, and that that way would succeed finally above all others. And today we have that way as the most outstanding way and the only successful way. Jesus might easily have said, "I know of nothing more beautiful than Beauty. I know of nothing truer than Truth. I know of nothing more right than Right. I know of no way to artificially prop up Right and to make it more right than it is."

Wilmington, Ohio.

God is not limited to church members in getting his work done.

"Go Teach"—What Shall We Teach?

By Leslie D. Shaffer

"GO ye therefore and teach all nations," Jesus said to his disciples at the close of his mission on earth. They were faithful and carried the message to the early Christian Church. Today his disciples are still going to the nations of the world with his message of love and truth. For nearly three hundred years we as Quakers have been spreading abroad our interpretation of Christ's message, and we are challenged today as never before to carry out this charge to his disciples.

We are bringing his message into Spain when we feed boys and girls who are victims of war. We brought his message into Germany and France when we helped to rebuild homes blown to bits by shrapnels and shells. We are bringing his message into Africa, India, China, Japan and Palestine through our missionaries and teachers who have responded to the command, "Go teach all nations." In Alaska, Jamaica and Cuba his banner has been unfurled by our representatives. Nearly 160,000 Quakers, members of the Religious Society of Friends, as Christ's disciples form a bond of friendship around the world, tying together forty-three countries with one united purpose.

Some of our members are in large groups and enjoy each others' stimulation. Others of our members are alone or in isolated groups and need fellowship. There are only nineteen in Holland, fifty-six in Mexico, seventy-five in Cuba and thirty-five in Denmark. They need the encouragement and strength of closer contacts with the larger groups of Friends. We who are surrounded by favorable circumstances need to see and understand more clearly the hardships which some of our fellow members endure in other countries such as China, Germany or southern Africa.

One of the most effective ways to "teach all nations" and to carry the message of the Christ into all the world is to build up a closer fellowship of Friends. We need to study the ways and means of cooperating as an international body. In a German epistle for 1929, this question was raised: "Does Quakerism consist only of individual Yearly Meetings or is it a great Society of Friends reaching away over all boundaries and nations?" What would you answer?

The Friends World Conference which will meet in less than four months has a Commission on International Cooperation of Friends. It has been studying ways in which we can more adequately be of assistance to one another. After nearly two years of labor it has a proposal to make to the conference when it meets next September. The Commission proposes that a World Committee of Friends be created on which all groups are represented. This committee would represent three main divisions, namely Europe, both Americas and the Orient. Frequent regional meetings could be held in order to gain a better knowledge of how to meet our world needs. Such a committee could assist concerned Friends with their intervisitation plans. It would also seek to promote a greater interchange of Friends literature, thus sharing our thinking more widely. Commission Five is aware of the fact that "organization must be kept subordinate to spirit and life." It is also conscious of the fact that "Spirit without form is always in danger of dissipating itself."

"Go teach all nations," said the Christ, and we believe he meant we should teach men today that the dictates of a God-guided conscience are to be obeyed rather than the orders of a State or government when they conflict. When we teach men of all nations to obey God rather than the ruler of a government we place them in a dangerous position. Today, when dictators are strong and when many are losing faith in God, what shall we teach them to do and say? The World Conference Commission on the Individual and the State makes some positive suggestions for us to follow in these days of conflict. Methods of mediation between conflicting interests of classes and groups are to be discovered and practiced. If the State denies and refuses to accept our viewpoint, we must first seek positive cooperative measures rather than negative attitudes. Must we compromise with our conscience? Read what Commission Two on the Individual Christian and the State has to say on this subject. Before we go further to "teach all nations," we must know what to teach.

"Go teach all nations" refers to the teaching that must be carried on in our own country as well as in other countries. Every new baby boy, or girl, is a potential messenger for Christ if we can help him to grow into the kind of person God intended he should become. The highest ideal of Quaker education has always been to create character rather than to teach facts. We have not always been successful in nurturing the seed of truth in the lives of boys and girls and we need to take time to study our educational facilities. We ought not to try to teach others until we have learned how to teach ourselves. Before we go into all the world to teach, we must be confident we are adequately trained. We must be willing to learn the greatest lessons of life, which the Christ taught. We must learn his method and, above all, know his spirit and message. Our program of Religious Education is seeking to help us in this direction. What shall we teach the nations as Christ's disciples? Commission Four on Friends Contribution to Education brings light to these perplexing questions.

"Go teach all nations," says the Christ. What shall we teach them about racial justice? What shall we say to the Negro in America? What shall we teach the nations about economic justice? What shall we say to the poor man in the street who has no job and no money? What shall we teach the nations is the way to peace? These are some of the questions for which Commission Three is striving to find the answer. When you have read it perhaps you will see more clearly what we as a Society of Friends ought to teach.

I have left reference to the first Commission till the last because it embodies all the others in its essence. Have we a Spiritual Message to teach to all nations? S. H. Fong says in this report that Quakerism has a great appeal to China. Emil Fuchs calls it "Truth in Life," William Wilson says Quakerism is the Gospel of Jesus. T. E. Harvey says: "Every Christian disciple must be a missionary of God's commonwealth, sharing his life with others, seeking to hand on by word and deed Christ's message of reconcilation and good will."

To each one of us there comes the direction from Christ to go teach. We invariably ask ourselves the question, "What shall I teach?" What shall I teach the young men who stand ready to fight? What shall I teach the men and women of color who are depressed? What shall I teach the men and women who live in luxury while others starve? What shall I teach the boys and girls? What shall I teach the unbelieving about God?

The Society of Friends is seeking for these answers. Will you join in this great quest? The Friends World Conference Committee has prepared and published five Commission reports on these vital subjects: the Spiritual Message of Society of Friends; the Individual Christian and the State; Methods of Achieving Economic, Interracial and International Justice; Friends Contribution to Education; and International Cooperation of Friends. This set of five reports can be secured for fifty cents from the Friends Book and Supply House, 101 South Eighth Street, Richmond, Indiana.

May Day with the Committee on Indian Affairs

IN response to invitation, the Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs was held this year on April 30th and May 1st in the Florida Avenue Meetinghouse, at Washington, D. C. The three days of our visit including Sunday, May 2nd, were days of brilliant sunshine. Red bud, dogwood, and other flowering shrubs, as well as the double cherry blossoms, still beautiful on the "Point" by the Potomac, provided appropriate May Day atmosphere and beauty, which was inspiringly restful. The cordial hospitality of Washington Friends also made us twenty-two visitors from out of town feel very much at home.

The group attending included seventeen members of the Committee, eight representatives of other Missionary agencies or organizations for Indian welfare, and a number of other interested Friends. Nine Yearly Meetings were represented by those present, including New York, Philadelphia, and Baltimore Yearly Meetings of General Conference, Independent and Five Years Meeting groups, Wilmington and Indiana (both F. Y. M.), and Barnesville (Ohio) Yearly Meeting. Regrets were received from fifteen other Friends, including members of New England, and Iowa Yearly Meetings as well as those already named.

Special guests were Merle Davis, Administrative Secretary of the American Friends Board of Missions, (F. Y. M.), Virginia Peelle, President of the Women's Missionary Union of Friends in America, Charlotte Burnham, Secretary of the Joint Indian Committee of the Home Missions Councils, M. K. Sniffen, Secretary of the Indian Rights Association, and Ruth Muskrat Bronson, of the U. S. Indian Office. A complete list of persons attending will appear in *Indian Progress*.

Greetings and letters were read from the following Mission workers in Oklahoma: Arthur and Westine Shufelt, Seneca Council House; Russell and Vera Carter (resigned); Susan E. Carter, Wyandotte Mission; Eber and Martina Hobson, Big Jim Shawnee Mission; W. Worth and Edith W. Mackie, Osage Mission; William E. Byerly, Kickapoo Mission. Some of these letters raised questions which received considerable discussion. A very interesting letter was read also from Abbie Garrett Carter who visited her daughter Susan Carter at Wyandotte during the past month. Appointments during the past year of Worth and Edith Mackie, of New York Yearly Meeting, to work among the Osages, and of William and Marian Byerly, of Iowa and Barnesville Yearly Meetings, to work among the Kickapoos were accepted with unanimous approval, and the recent resignation of Russell and Vera Carter was noted with regret.

Following the opening session on Friday afternoon, at which John S. C. Harvey, vice-chairman, presided in the absence of the chairman, dinner was served by Washington Friends in the dining room of the meetinghouse, thus providing an opportunity for visiting which was greatly enjoyed by about fifty visitors and local Friends.

In the evening a brief historical review of the Committee's origin and work since 1869 was given by the chairman, Jonathan M. Steere, who told also of his visit to Wyandotte, Kickapoo and Big Jim Missions last Summer and especially of the work done by the A. F. S. C. Work Camp on the Big Jim Mission farm. Virginia Peelle also reported briefly on her visit to Oklahoma in October, describing especially the service rendered through the Student Center for Indian girls at Wyandotte, which has been supported this past year by the Women's Missionary Union.

Ruth Muskrat Bronson, of the U. S. Indian Office, explained some of the new plans and policies of the Education Department of the Government Indian Service, in accordance with which a new centralized school is being planned for the Big Jim Shawnees during the coming year. Following her interesting account of new adventures in Indian education, a series of film slides were shown by Merle Davis presenting our Mission churches, homes, groups of Indians in the various communities where Friends are working and our missionary workers.

Saturday's sessions were crowded with business. Ways and means of checking exploitation, of providing more effective education for the Indians in temperance, in the use of money, in farming and in Christian living were considered.

A statement of the spiritual purpose underlying all work among the Indians, read on Friday evening, was endorsed and adopted as appended below. Organization of our missionary workers in an Oklahoma Field Committee was reported and its powers and duties considered. Financial problems were faced, discussed, and plans made by which it is hoped that support will be increased by $1000 during the coming year. Substantial recent gifts from interested Friends were noted with much appreciation, also outstanding cooperation from the American Friends Service Committee in the Work Camp of last summer, from the Women's Missionary Union in support of the Wyandotte Student Center, and from Pendle Hill through allocation of a Pendle Hill student as interne assistant for five months at Wyandotte.

Recent cooperation of Friends of Barnesville (Ohio) Yearly Meeting in support of William and Marian Byerly as our new workers among the Kickapoos was very encouraging also.

Present officers and committee chairmen were re-elected and several new members appointed on standing committees. In response to our invitation of a year ago, appointment by the Board of Missions of the Five Years Meeting of George H. Wood to serve as their representative on our Budget and Finance Committee was reported and welcomed; also appointment by the same Board of Merle Davis and Faith Terrell to serve on our Advisory Committee.

The statement of the Spiritual Purpose of Friends' work among the Indians follow below.

RUTHANNA M. SIMMS.

OUR SPIRITUAL CONCERN

Our Committee earnestly desires that the spiritual purpose of our work among the Indians shall constantly inspire and guide everything we do. Our ministry must be spiritual or we shall fail.

All of life has spiritual value and physical welfare is fundamentally important. Since it is practically impossible for people who are continually hungry, cold, or in pain to become interested in God or their neighbors, we want always to follow Jesus' example of caring for people's physical needs as an expression of our love and God's love for them. We also recognize our obligation to seek ways and means of helping to remove permanently the causes of physical suffering, including ignorance, prejudice, exploitation and economic handicaps. We appreciate the great helpfulness of such efforts as an important part of spiritual ministry, especially in our service among the Indians who have been so deeply wronged.

But we must do more than minister to physical needs or we shall fail in our purpose, and we find it helpful to restate, occasionally, as best we can, the under-lying spiritual objectives which claim our deepest interest and inspire our greatest effort.

It is, above all, that we may share with our Indian friends our discovery of God and of the power of His love to save and lift life from sordidness to higher, happier, and eternal levels of the spirit, that we give, and send our representatives to live among them.

That they may know Him, is our most

compelling incentive; that they may know from experience that "life is more than meat," and that "it is more blessed to give than to receive," thus discovering the joy of unselfish service; that they may realize their share in Jesus' words, "Ye are my friends," bringing into their lives the joy of fellowship with Him; and that they, with us, may enter into that great creative partnership to which Jesus invited His followers when He said, "My Father worketh hitherto, and I work," and "Greater things than these shall ye do," all of us together joyfully building the kingdom of God among men.

These are the great purposes nearest our hearts, towards which we work and pray. In renewal of these purposes day by day, we find strength to go on, and we seek both for ourselves and for those we serve a growing vision of their meaning, as well as larger capacity to receive into our own lives power from God for their achievement.

SPRINGFIELD OBSERVES 147TH ANNIVERSARY

The Springfield Meeting, south of High Point, North Carolina, observed its 147th anniversary on May 2nd, the monthly meeting having been officially established on May 1, 1790. Ten years ago the beautiful and commodious new meeting-house was occupied for the first time. At that time indebtedness on the building amounted to $16,000. Through the united efforts and earnest cooperation of the various groups in the church, together with donations from outside friends, this debt has been gradually decreased, and this year announcement was made that the debt was paid and that a substantial sum remained in the treasury.

Clara I. Cox, who has just completed her nineteenth year of service as pastor of the meeting, presided at the largely attended service. The principal address was given by Dr. Dudley Carroll of the University of North Carolina, who spoke on "Building the Future on Past Values."

An unusual feature of the occasion was the acceptance by the meeting of a grandfather clock which had been taken west from North Carolina more than one hundred years ago by the family of Dr. Nathan Branson Hill, one of the first teachers in New Garden Boarding School. Introduced in connection with this event was Dr. Hill's great-grandson, Nathan Branson Hill of Boston.

Many stalwart and prominent Friends have come from the Springfield Meeting which today faces the future with hope and enthusiasm, largely engendered by the large and loyal group of children and young people now actively affiliated with the work of the church.

Relief in Spain

Projected by
American Friends Service Committee

Facts and figures relating to the distress of Spanish refugee children have come from Alfred Jacob writing from Barcelona. Speaking with the experience of some six months' relief service in Spain, he urges Friends in this country to help the children of Madrid escape from that city by underwriting the cost of their maintenance in refugee colonies.

"Every town in Loyalist Spain," he says "is congested with refugees, and municipal governments are forced to refuse any increase in their number, unless their support is underwritten by some outside agency. Thus the town of Rubi, a few miles from Barcelona, is ready to turn over to Friends three beautiful properties with the surrounding grounds for use as children's colonies. The children in Madrid are waiting to come out. Means for transportation are available. All that is needed is the promise of some responsible agency that the food will be provided for the children's support."

Relief experts state that it will cost $1800 to equip these three houses to accommodate one hundred children and that to feed the colony will cost approximately $900 a month. Alfred Jacob suggests that a group of five hundred women, a church, a club or a college, might contribute $2.50 each as an initiation fee. This would provide for the installation of the colony. A monthly contribution of $1.25 would provide the funds needed for the support of the hundred children.

In connection with these colonies, Alfred Jacob writes: "Through our activities in feeding refugees children we have been thrown into contact with the remarkable system of children's homes or colonies established by various private and official organizations. These are groups of between fifteen and one hundred children, housed in empty villas, mansions, or hotels, fed partly by local generosity and partly by the Ministry of Health. This work is beyond all praise, organized with efficiency and feeling, and ought to be extended, whether or not more refugees come to Cataluna, for there are thousands upon thousands of children who have been placed in private families, and who now, after several months, would be better off in many respects in a children's colony: that is, better fed, better educated and with better medical care."

In writing of the difficulties of feeding the children, he says: "The major problem in the maintenance of a refugee colony is that of provisions. Not only do new ones constitute a possible drain on the resources of the town or region, but in some cases the continuation of existing ones is becoming a burden too great and too prolonged to be borne. The possibility of establishing new colonies is directly connected with the availability of and payment for the food supply. It is relative, of course, for a child badly fed here is infinitely better off than one in Madrid; at the same time many new colonies would be established and existing ones would be freed of a great burden, if food could be guaranteed from abroad. I have found out from the Ministry of Health that shipments for the maintenance of these colonies would come in duty-free as does the rest of our stuff."

* * * *

Clothing to both Loyalist and Nationalist Spain was shipped last week on the S. S. *Augvald* for distribution by Esther Farquhar and Wilfred Jones. The shipment consisted of sixteen bales to Lisbon where it will be forwarded to our workers in care of the Insurgent Spanish Red Cross in Salamanca and eleven bales to Marseilles where it will be forwarded to the Asistencia Social, Barcelona. These are the two Spanish agencies which are receiving American Friends Service Committee consignments.

This shipment of clothing is valued at $6772.30, and represents 10,000 new garments, 216 pairs of shoes and 10,000 pounds of good, used clothing. The valuation is based upon wholesale prices for the new items. The used clothing is priced at 75 cents a pound.

It has been like "old times" at the storeroom this past few weeks, with Maude Woodruff and Oliver working overtime to receive, select and bale up the clothing as it poured in from Friends and schools. Cash contributions were used to purchase underwear and other new items.

A glimpse into a few of the bales indicates the sort of articles that are being sent over to the Spanish children. Bale Number 6, for example, going to Salamanca weighed 185 pounds, and its contents were listed as follows:

390	Print Dresses for Children	$585.00
80	Shirts, Boys	80.00
40	Pairs Pants	30.00
10	Suits	7.50
520	Garments	$702.50

There is urgent need for clothing in Spain. Alfred Jacob stated in one of his letters that the refugees arrived in such terrible condition that their rags have to be stripped off them and burned: "Giving the people clothes is not only a material help to them, it cheers them

up too; children especially can be made to smile by a bright colored jumper or a pair of new shoes. We still have a shortage of boys breeches, especially for those aged about twelve. Underclothing runs down very quickly too, and socks are low again. No hats of any kind are needed; even babies wear nothing on their heads in Spain. The most useful sacks are those which apparently come from boys' schools, full of coats, shirts, breeches and socks. We would like to have enough to give duplicates at least of underclothing; otherwise I fear many of them will have to wear the same until the end of the war."

OUT OF THE MOUTHS OF BABES!

Men and women, particularly in youth groups over the country, have responded to appeals to help one side or the other in the Spanish struggle; they have not yet shown as great an enthusiasm for non-partisan relief as a demonstration of creative love. In contrast to this lack of concern, the response of little children to this same appeal is heartening.

We recently spent a day in Dayton, Ohio, at the request of the teachers and children in the Week Day Schools of Religion. Beginning with the first class in the morning, we met classes in different schools until the very last afternoon class.

There we found groups of young Americans, from the fourth grade to the eighth, who didn't have to be convinced of their responsibility. All that was necessary was to tell quietly the story of the Spanish children's need to have them say, "What can we do?" They wanted to bring things—food, clothing, toys—especially things which had belonged to them, since that seemed to offer the greatest chance of sharing. They had dozens of questions. They were so interested it was hard to get away from one class in time to get to another, and many stayed afterwards to ask more questions and suggest things they might do.

When we asked them if they would like to send any messages to the Spanish children they were ready with many. One little fourth grader said, "Yes, tell them to stop fighting!" Another offered, "Tell them we hope it will turn out all right." One little girl said, "My mother said I couldn't do anything. She said, 'What have the Spanish ever done for us?'" This child later said she was ashamed because her mother didn't want to help, adding, however, with a smile, "I'm still working on her!"

One little fellow rose and quietly said "I'd like you to tell the Spanish children that we hope it will soon be finished and we think of them every day." Then one little chap spoke up with these significant words, "The fathers and mothers are all so busy fighting maybe it will have to be the children who will build the peace."

And Jesus said, "Except ye become as little children ye can in no wise inherit the Kingdom of God."

EMILY PARKER
GRACE RHOADS.

ON GOING TO THE NEXT NEIGHBOR

Next door to Whitewater Quarterly Meeting, of which Richmond is rather the acknowledged capital, is West Branch Quarterly Meeting in Ohio, both Quarters belonging to Indiana Yearly Meeting. Sometimes, in these days of going far and easily, we overlook some of the best folks and things close home—near neighbors for example. The editor and his traveling companion were made to realize this afresh on Good Will Sunday, May 16, when we drove over by invitation to speak at the Sunday service of the Quarterly Meeting, held at Ludlow Falls.

Quite often Quarterly Meeting Sunday is little more than a name survival, with representatives of the local meetings returning home following the Saturday sessions. Not so in West Branch Quarter. It is composed of three local meetings—West Milton, Center, and Ludlow Falls, all within four or five miles of each other. The three meetings have Sunday School as usual and then drive to the meeting which is host to the Quarterly Meeting.

And all participate in the meeting. Harry Reece is pastor at West Milton, Charles and Luella Elliott at Center, and Marie Cassell at Ludlow Falls. In addition to pastoral participation, each meeting contributes something to the ministry of music, preceding the morning message.

West Branch Quarterly Meeting Friends live so close together that they are just naturally neighborly in spirit, though that doesn't always follow. With our dear friend Lura Miles in the meeting, it was as if a fragrant flower from West Richmond had been transplanted in the West Branch garden, though as a matter of fact, the latter is her home heath. As is often the case, the Quarterly Meeting is known for certain family names which have become associated with it: such, for example, as Miles, Coate (this is the old home meeting of Alvin T. Coate, Chairman of the Friends Publication Board), Pearson and Elleman.

A Friend we were particularly glad to see was Susanna Hollingsworth, our ninety-one years old agent of THE AMERICAN FRIEND, whose picture appeared in our last issue. And is she a good salesman! In reply to some of her friends who had expressed a desire for her picture, she informed them that a subscription to the paper would secure what they sought.

Following the morning meeting, dinner was served in the basement room—the kind of a dinner our Quarterly Meeting mothers used to make. At the request of Friends, we spoke briefly on the nature and importance of the Friends World Conference to be held near Philadelphia the first week in September. Several questions were eagerly asked, evincing a lively interest. The Quarterly Meeting has been accorded three representatives—Marie Cassell, Jean Pearson, and Frances Miles, the last two qualifying as young Friends. Some other Friends in the Quarter will probably be present as traveling companions.

Yes, we went to the next door Quarterly Meeting neighbors, and felt amply repaid for the rich fellowship enjoyed.

YOUNG FRIENDS MEET IN NEW JERSEY

The Student Friends Group of Rutgers University and the New Jersey College for Women sponsored a conference of young Friends at the Lodge on Douglass Campus at N. J. C. under the able guidance of Professor C. A. Platt of Rutgers. The purpose of the gathering was to become acquainted with young Friends in surrounding areas, and to interest them in Rutgers and N. J. C. as places of higher learning. Seventy-five Friends in all attended, representing Westtown, Swarthmore, Haverford, Philadelphia, Moorestown, Medford, Salem, New Brunswick, Plainfield, Elizabeth, Montclair, New York City and Long Island.

The speaker, Professor Thomas R. Kelly of Haverford, talked on "Faith: the Beginning of Achievement," a topic which was the theme of the discussion groups led by Mary Roberts of Moorestown, Arthur Burke of New York City and Jack Cadbury of Moorestown.

Following Dr. Kelly's address and the holding of the discussion groups, there were tours of the Rutgers and N. J. C. campuses led by student guides. On returning to the Lodge, delegates were served supper. Then followed a short silent meeting, and the conference was closed by Professor Kelly's discussion of questions submitted to him by the groups.

JOHN E. LIPPINCOTT.

WE MAY BE SUPPLANTED!

Sacrificial giving is imperative if you expect to reveal to the world your intense interest in Friendly principles. If we fail to make a contribution to our generation, the Society of Friends may be supplanted by something less worthy. Help the Indiana Yearly Meeting Endowment Fund to establish meetings! For further information write Thomas M. Cox, Anderson, Indiana.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

JOHN WESLEY AND MODERN RELIGION

BY UMPHREY LEE

Cokesbury Press, $2.50

In this, a "Religious Book Club" selection, Dr. Lee has presented a thoroughgoing consideration of the life and work of the founder of Methodism. He has wasted none of the 354 pages by giving consideration to trivial matters. A wide range of documents has become source material for his conclusions.

The book combines much biographical data, sermonic selections, summation of Wesley's times, indications of the religious trends of his day and the present, and not little of quotations from past and present religious leaders as they have considered Wesley and his work.

Large place is given to the personal religious experience of Wesley, as in these separate crises may be traced something of the growth of Wesley's theology and scheme of church organization and government.

The Quaker will find much of interest in this book. He will find much to stimulate him to careful rethinking of his own position in regard to the ordinances, war, social service, mysticism and church polity.

WILLIAM PENN: HIS OWN ACCOUNT OF THE LENNI LENAPE OR DELAWARE INDIANS

EDITED BY ALBERT COOK MEYERS

Published by the Editor, 107 *pp.*, $5.00

I have read this book with deep interest and have gained from it both instruction and inspiration. It brings one directly into personal communion with the spirit of the great Quaker, William Penn, as the book gives many photographic illustrations of Penn's own letters in his own handwriting. Here William Penn gives all the details of his relations, contracts and other dealings with this great tribe of American Indians from whom he bought—although not legally bound to—all of the lands which had been theretofore granted to him by his King in England.

Penn's description of the Delaware Indians shows them to have been a people of deeply religious character and of strict moral standards. In one letter he says of them:

"They want for little; and if they have not had their passions raised to the same degree after the luxury of Europe, by like enjoyments, neither have they the anxieties that follow pleasures. They trouble not themselves about bills of lading, or exchange; nor are they molested with chicanery suits and exchecker accounts. Their rest is not disturbed for maintenance; they live by their pleasures, fowling and fishing; the sons of providence; better without tradition, unless that they have got had been better; for the Dutch, English and Swedes have taught them drunkenness. Thus they are the worse for those they should have been better for; and this they are not so dark as not to see and say. So that the low dispensation of the poor Indian out-shines the lives of those Christians that pretend an higher."

As to the probable origin of these Indians, Penn said:

"For their Original, I am ready to believe them of the Jewish Race, I mean, of the stock of the Ten Tribes, and that for the following reasons: first they were to go to a Land not Planted or known, which to be sure Asia and Africa were, if not Europe; and he that intended that extraordinary judgment upon them, might make the passage not uneasy to them, as it is not impossible in itself, from Easter-most parts of Asia to Wester-most parts of America. In the next place, I find them of like Countenance and their Children of so lively Resemblance that a man would think himself in Dukes-place or Berry Street in London, when he seeth them.

"But this is not all, they agree in Rites, they reckon by moons; they offer their first fruits, they have a kind of Feast of Tabernacles; they are said to lay their Altar upon twelve Stones; their Mourning a year, Customs of Women, with many things that do now occur.

"For the people, they are Savage to us, in their Persons and furniture; all yt is rude; but they have great shape, Strength and agility; and in Councel (for they though in a kind of Community among themselves observe property and Government) grave, speak seldom, inter spaces of silence, Short, Elegant, fervent, the old sitt in a half moon upon ye Ground, the middle aged in a like figure at a little distance behind them, and the young Fry in the same manner behind them. None speak but the Aged, they having Consulted the rest before; thus in selling me their Land they ordered themselves; I must say yt obscurity Considered, wanting tradition, Example and instruction, they are an Extraordinary people."

I have quoted only a very little of Penn's wonderful letters which I find of tremendous and intense interest and, above all, highly instructive spiritually as well as morally. No one can read this little book without gaining something precious to his soul, something of divinity within his own breast.

A valuable lesson in race relations is to be found in these pages, as one reads of Penn's going among the Indians in perfect safety and friendship because he always treated them with full honesty and high morality.

Dr. Myers has served a lifetime in bringing out the life and teachings of William Penn. Ill and confined to his bed, he is still striving for the uplift of Quakerdom, in the effort to complete his "Life of William Penn," upon which he has worked for many years. I hope that every Friend who can afford the price of this book on the Delaware Indians, made up almost entirely of direct transcriptions of Penn's own letters, and facsimilies of his own handwriting, will order a copy at once. Only three hundred copies of the book were printed. Send your order directly to Dr. Albert Cook Myers, Moylan, Pennsylvania. Dr. Myers will autograph your copy.

WILLIAM WADE HINSHAW

Washington, D. C.

THE BIBLE GUIDE BOOK

BY MARY ENTWISTLE

Cokesbury Press, $2.50

The Bible always takes on added significance as one becomes more familiar with the land and the people whose lives are recorded in its pages. This "Guide Book" is truly what its title indicates.

It is impossible adequately to review such a book as this. It is just such a book as the teacher will repeatedly use and the pupil find invaluable. It affords information on such subjects as these: The Land of the Bible—peoples, climate, mountains, lakes, rivers, plant and animal life, cities and travel; Life in Palestine—tents and homes, dress, food, games, money, education; Times and Seasons; Religion and Religious Leaders—beliefs about God, Sabbath, Temple, Synagogue, Rulers from earliest time to the Christian era; a Time Chart of the Book of the Bible.

In addition to full treatment of the above and other subjects there are a host of illustrations and several maps. A splendid bibliography is given, but unfortunately for us, most of the books referred to are British books. There is a very good index.

E. H. S.

A CALL TO YOUTH
Volunteer for PEACE . . .

WITH the ominous threat of war hanging nearer the earth than at any time since 1914, the Emergency Peace Campaign, through its Youth Section, has sounded a call for young men and young women to serve the cause of Peace this summer in the rural sections of the United States. Serious thinking students of college age or older, will have an opportunity to test their theories on peace and war, with a thrilling program of action. The Emergency Peace Campaign Youth Section challenges every young man and woman to face the issue—conscription in wartime or volunteering for peace now.

ENLISTMENTS:

Physically strong, mentally alert, idealistic, and adventurous young men and women, anxious to do their part in the quest for world peace, are eligible for enlistment in the summer program of the Emergency Peace Campaign. Each Volunteer must be responsible for his share of the total expenses, amounting to $150, for the eight weeks in the field. He must also possess a factual background in the fields of world affairs and social problems, coupled with "exemplary leadership" and courage.

TRAINING:

Volunteers, when they are accepted by the Campaign, are sent to various Institutes of International Relations, located on prominent college campuses throughout the country. There, they are given an intensive, two-weeks' course in the problems which must be overcome before permanent peace can be attained. Discussions are conducted by leading authorities on world affairs. The students are made familiar with the turmoil in present-day Europe and with the situation prevalent in the troubled waters of the Pacific. They study how they may help bring about an effective peace movement by means of organization and by furthering legislative measures that would bring the United States further along down the road to permanent peace.

IN THE FIELD:

After the Institute course, the students are divided up into teams or Units, with two or three Volunteers to a Unit. These Units are sent out into various strategically located, rural or industrial areas, where the real work begins in earnest. Duties of the Volunteers consist of speaking before various groups and over the radio, arranging interviews and exhibits, staging plays, writing newspaper articles, and organizing local peace councils in the communities in which they operate.

PURPOSE:

The entire project of young people working in the field for peace, is directed toward a definite goal—making articulate and effective the American will to stay out of war. If American public opinion can be crystallized and organized to such an extent that an outbreak of war in Europe or Asia would cause only a minimum of agitation in this country, then the work of the Emergency Peace Campaign will be finished.

The stake of youth is highest of all, for youth is selected before any one else to bear arms when his country is involved in a national crisis. The sole aim of the Campaign's summer work is to strengthen public sentiment to such an extent that it will withstand the barrage of propaganda which will be leveled at this country when war breaks out abroad.

If the fighting of a war is a job for which youth is best fitted—it stands to reason that the fight to prevent war is likewise the task of Youth.

MOBILIZE FOR PEACE

For full information about the details and applications, communicate with

The Youth Section
EMERGENCY PEACE CAMPAIGN
20 South Twelfth Street, Philadelphia, Pa.

Pacific School of Religion Berkeley, Calif.

QUAKERDOM · AT · LARGE

After speaking at the Commencement exercises at Friendsville Academy, Friendsville, Tennessee, on May 27, Howard W. Cope, accompanied by his wife and son, will start for California, where he is to deliver four addresses before California Yearly Meeting. While in that State his address will be 6042 Seville Avenue, Huntington Park, California.

* * * *

H. Millard Jones, minister of the Minneapolis Meeting, has gone journalistic through his relationship to the Minnesota Temperance Movement. The latter has purchased the *National Inquirer* and changed its name to the *Spotlight*, which it is now publishing in the City of Many Waters, with Millard as one of its associate editors.

* * * *

Harlow Lindley, Secretary-Editor and Librarian of the Ohio State Archaeological and Historical Society, is chairman of the committee on publications in connection with the preparation and publication of the history of Ohio. The history is to consist of six volumes and was authorized by a bill recently passed by the General Assembly of the State, which made an appropriation of $18,000 for the work.

* * * *

In honor of the eightieth birthday anniversary of Charles Newby of Lynnville, Iowa, open house was held by his wife and daughter on April 27. During the day many friends and relatives called to pay their respects to him and he was the recipient of several greetings, gifts and telephone calls. Charles Newby is one of the oldest and most faithful members of the Lynnville Meeting.

* * * *

Announcement has been made that A. J. Muste has been appointed the new director of Labor Temple in New York, to succeed the late Edmund B. Chaffee. In writing to the *Christian Century*, its New York correspondent says that Presbyterians may take heart at the courage and vision of the trustees in making this appointment. A. J. Muste is at present the Industrial and Field Secretary of the Fellowship of Reconciliation.

* * * *

On hundred and fifty people gathered at the Mayflower Hotel, Washington, D. C., on Saturday, April 15, to observe the first anniversary of the opening of the International Student House operated in that city by the American Friends Service Committee. Two-thirds of the guests represented foreign countries, and included Negroes, Hindus, Chinese, Japanese and Europeans of many nationalities. Felix Morley, Editor of the Washington *Post* was a guest speaker. The program also included a number of interpretive native dances and music rendered by the students.

* * * *

Friends in this country and in other lands are sorely grieved at the news of the death of Dr. Harry G. Timbres, which occurred on May 12 from typhus at Marbumstroy, Russia. After having spent some years in India doing welfare medical work, in cooperation with the poet Tagore, Dr. Timbres went to Russia a year or more ago, having determined to invest his life in that country as medical messenger of helpfulness and good will. Not many months ago his wife and two young daughters joined him there in a common venture of service of love in peace time. Word which reaches us says that the body of this hero of peace will remain in the country which he sought to serve. Rebecca Timbres and daughters are returning at once to their homeland.

* * * *

Secretaries of the Home Service Section of the American Friends Service Committee seem to take their jobs not only seriously but personally. In short they take it to heart. About two years ago Elizabeth Marsh resigned to establish a home on the range, and now her successor, Ruth Outland, has similar intentions, according to an announcement made in this issue. Robert H. Maris, the party of the second part, is what we would term a reconciling Friend in his sympathetic attitude to all our varieties of American Quakerism. Last Fall he represented Philadelphia Yearly Meeting in Japan at the fiftieth anniversary meeting of Japanese Friends. To pretend to introduce Ruth to American Friends would be an act of Friendly supererogation.

* * * *

Widely publicized was the recent mission of the British statesman and pacifist, George Lansbury, to Berlin for an interview with Hitler in an effort to convince him of the danger of the present course which he and other European leaders are following and to induce the Nazi leader to follow a more conciliatory course in cooperation with other countries. It was not carried in the headlines, however, that before undertaking his momentous interview, the veteran British statesman went to the Friends Centre in Berlin and attended a meeting for worship there. As reported in an interview in the London *Friend* he said: "It was a most impressive meeting and the best kind of beginning for my task. I was glad to take part myself and I could not help remembering the large number of people at home who have been meeting in prayer for the success of my mission."

* * * *

A picture hangs in Clarence Pickett's office illustrating the ancient Cathedral in Essen, Germany. This is a memento of former Service Committee efforts and a fitting evidence of the undying affection which the German people have for those who came to feed their hungry children. The picture is a recent gift from Dr. Hans Luther, retiring German ambassador. A group of Friends called on Dr. Luther at the Embassy in Washington to bid him farewell on the eve of his retirement. It was a pleasant informal tea at which Dr. Luther recalled Child-Feeding days when he was Mayor of Essen and became a close friend of American Friends. Shortly afterward, the visiting Friends received a letter and the picture of Essen Cathedral from Dr. Luther. In the course of the letter he said: "My valuable acquaintance with the Quakers began in Essen and the picture, which I send herewith, has hung in my office during the four years I have been here as Ambassador. It would make me genuinely happy to know that this reproduction of the Essen Minster, on which my eyes have so often rested, might find a new shelter in your offices or in another place of your choice."

NEWS OF OUR MEETINGS

Van Wert Quarterly Meeting was held at St. Marys, Ohio, on May 1, with several welcome visitors in attendance, including Harry M. Kreider, wife and daughter of Marion, Indiana, formerly of St. Marys. In the morning service, gospel messages were given by Howard W. Cope of Muncie, Indiana, and Harry Reece of West Milton, Ohio. Following lunch, a temperance address was delivered by Raymond E. Mendenhall, chairman of the Five Years Meeting Board on Prohibition and Public Morals. Special music was furnished by the Quaker Quillian Quartet of St. Marys. In the business session, plans were made for a Quarterly Meeting Peace and Temperance float to be used in the Van Wert Peony Festival Parade in June.

* * * *

Carmel, Indiana, Friends observed Mother's Day with a special program in the Sunday School, given by one of the classes. The sermon by the pastor, John R. Compton, was in keeping with the

day, and mothers were special guests in the young people's meeting with one of them, Florence Kendall, serving as leader. The evening service, conducted by another of the Bible School classes, was given over to a presentation of the pageant, "The Hanging of the Crane," as well as to miscellaneous musical numbers and readings.

* * * *

Mothers were honored in the worship services at Friends Memorial Church at Muncie, Indiana, on May 9. The morning service was marked by a tribute to the pioneer mother by the pastor, Howard W. Cope, who spoke on "The Madonna of the Trail." At the evening service, tributes to mothers were paid by five young men of the meeting, who talked on the following aspects of motherhood: Love—John Jenness; Devotion—Gaylen Ritchie; Sacrifice—Paul Lennington; Influence—Dwight Smith; and Compensation—Tom Hastings. The men's trio furnished special music.

* * * *

Beautiful weather and an unusually large attendance contributed to the success of Springdale, Iowa, Quarterly Meeting, held May 1 and 2 at Bloomington. Jacob DeJoning of Washington, Iowa, talked in the meeting on Ministry and Oversight on the work of the American Sunday School Union and in the worship hour spoke from Isaiah 35. In the afternoon, the Women's Missionary Society held a meeting and Alice T. Hartnett conducted a children's hour, talking on "The Good Shepherd," her words being supplemented by special songs and chalk drawings. An interesting business session was followed by a temperance address by Walter Hoag. Richard R. Newby, Yearly Meeting Superintendent, gave a helpful message in the Sunday morning worship service, speaking on "Following Jesus." A young people's rally was held Sunday afternoon under the direction of Orville Dillon of Buffalo, when the West Branch Christian Endeavor presented a temperance program. Other enjoyable features of the sessions were the special musical numbers, and the chalk drawings by Clara Bierman which illustrated several of the speeches made at Quarterly Meeting.

* * * *

The April session of Westfield Quarterly Meeting of Western Yearly Meeting was held at Sheridan, Indiana. R. Furnas Trueblood, pastor at Plainfield, Indiana, was the guest speaker, and gave inspirational messages to both the meeting on Ministry and Oversight and to the Quarterly Meeting at large. Thomas O. Willcoxen and his wife Edyth M. Willcoxen, pastors at Georgetown, Illinois, were acceptably present. . . . A conference sponsored by the Religious and Education department of the Quarterly Meeting, and held at Lamong on the afternoon of April 18, was well attended and proved very helpful. . . . On May 3, the young people of the Quarter got together for a meeting at Sheridan, which began with a pitch-in supper and a social hour, after which Milton H. Hadley, pastor at Chicago, gave a stirring message. . . . Our Yearly Meeting Superintendent, Frederic E. Carter, attended the morning service at Lamong on May 9 and gave a timely message. That evening he met with and spoke to the Hortonville Friends. . . . Merle L. Davis, Administrative Secretary for the American Friends Board of Missions, addressed the Sheridan Meeting on the evening of May 23. He also presented pictures on Africa.

* * * *

Bloomingdale Quarterly Meeting, in Western Yearly Meeting, was held in Bloomingdale, Indiana, May 15th, with representatives present from all the seven member monthly meetings. Milton H. Hadley, Chicago, was the invited speaker, with our Superintendent, Fredric E. Carter, Plainfield, acceptably present. Both brought helpful and inspiring messages in the sessions. The young people of the Quarter held a well attended rally on the evening of the 14th. Milton Hadley gave them a much appreciated talk on right living. Games led by W. Bruce Siler followed the program.

FRIENDS IN PINE TREE STATE FEATURED

Featured on the front page of the magazine section of the Lewistown, Maine, *Journal*, May 8, is an interesting article on Quakers in the Pine Tree State, material for which was drawn largely from an interview which the staff writer had with Arthur Jones, pastor at Winthrop Center.

Illustrating the story are three pictures: one of Arthur Jones and his wife; one of the meetinghouse at Winthrop Center, the fourth to serve Friends there; and one of the three members of the famous Bailey Praying Band, which conducted evangelistic services all over Maine in the eighties.

The article sketches the history of Friends meetings in Maine, particularly as related to the one at Winthrop Center, and deals with some of the striking personalities, both past and present, of Down East Quakerdom—David Sands, John Henry Douglas and Charles M. Bailey. Reference is also made to the part played in the educational life of the State by the Quaker school of Oak Grove, established by Friends in 1850 at Vassalboro.

THE WHITTIER

A Friendly Place where you will find attractive and comfortable accommodations, appetizing food, and economical rates. Fifteenth and Cherry Sts. Owned and operated by The Philadelphia Young Friends' Association. F. M. Scheibley Management. Strath Haven Inn, Swarthmore, Pa.; The Hamilton, Norristown, Pa; Chester Arms, Chester, Pa. The Whittier also has facilities for luncheons, banquets, meetings and conventions. Telephone: Rittenhouse 5850.

OHIO YEARLY MEETING MINUTES WANTED

Since there is no central repository for Friends Records concerning Ohio, and no library in the State which has given any serious attention to the building up of a Friends Historical Collection, the Secretary-Librarian of the Ohio State Archaeological and Historical Society has been endeavoring to build up such a collection in the library of the Ohio State Historical Society and a large amount of material has already been secured and catalogued. In this connection he has made a special effort to secure as nearly complete files of the Minutes of the various Yearly Meetings in which Ohio has been concerned as possible.

Ohio Yearly Meeting was regularly established in 1813. The Hicksite Separation occurred in 1828 and for many years two Hicksite Yearly Meetings had members in Ohio. In 1854 occurred the Wilburite, or Conservative Separation, from Ohio Yearly Meeting, leading to the establishment of the Ohio Yearly Meeting of Conservative Friends.

Indiana Yearly Meeting was set off from Ohio Yearly Meeting in 1821, and Wilmington Yearly Meeting was set off from Indiana Yearly Meeting in 1892.

This library now has a complete set of the Minutes of Indiana Yearly Meeting from the beginning, a complete set of the Minutes of the Wilmington Yearly Meeting, and recently marked progress has been made in securing the Minutes of Ohio Yearly Meeting. Copies of the latter have been secured, beginning with 1822 and continuing down to the present, with the exception of 1825, 1826, 1828, 1830 and 1847. A set of the Minutes of the Ohio Yearly Meeting (Wilbur) has been completed from its first Yearly Meeting, in 1854, down to the present.

Of the Hicksite division, the library now has a set of the Minutes beginning with 1844 and ending with 1919, with the exception of 1845, 1846, 1848, 1849, 1855, 1859, 1866, 1867, 1868, 1869, 1871, 1872, 1874, 1876, 1878 and 1905.

OAKWOOD CO-EDUCATIONAL FRIENDS SCHOOL ∴ FOUNDED 1796

The New York Yearly Meeting school with Quaker traditions. College preparatory and General courses. Oakwood students are making superior records in outstanding colleges of the country. Individual needs in both work and play receive careful attention. Located seventy-five miles from New York on the Hudson.

WILLIAM J. REAGAN, Principal Box 18 POUGHKEEPSIE, NEW YORK

The members of the Hicksite Branch living in western and southwestern Ohio belonged to Indiana Yearly Meeting of Hicksite Friends, which included the members of this Branch in western and southwestern Ohio, around Richmond, Indiana, and Pendleton, Indiana, so that in order to have complete records of Ohio Quakerism we need the Minutes of this Yearly Meeting, but, at the present time, have none.

Any information concerning copies of any of these missing years will be much appreciated.

HARLOW LINDLEY, *Sec'y-Librarian,* Ohio State Archaeological and Historical Society, Columbus, Ohio.

EARLHAM INSTITUTE OF FOREIGN AFFAIRS

At the seventh Earlham Institute of Foreign Affairs, held May 13, 14 and 15, at Earlham College, Richmond, Indiana, six distinguished speakers, theoretically competent and practically experienced in the field of foreign affairs, spoke on various phases of current world problems.

In the opening session, Professor Paul H. Douglas of the University of Chicago spoke on "The Spanish Crisis," a subject which was dealt with further by James G. McDonald of the editorial staff of the New York *Times* in a speech given by him the following night on "The Little World War in Spain."

Far Eastern affairs were presented by Mr. Ameen Rihani, a native Syrian who has travelled extensively throughout the Near East, and by Professor Arthur N. Holcombe of Harvard University, a recognized authority on the Chinese situation.

A third topic of consideration was neutrality, which was discussed in its relation to the United States by the Honorable Green H. Hackworth, Legal Adviser to the Department of State, in a morning Round Table, and by Professor Philip C. Jessup of the Columbia University Law School in the closing session of the Institute.

Stimulating discussions, freely participated in by members of the audience, and on two occasions led by college students, followed the formal addresses.

The Earlham Institute on Foreign Affairs, a continuation of the former Earlham Institutes of Polity, is made possible by the support of the Carnegie Endowment for International Peace, and seeks to promote better international relations through better international understanding and a cultivation of the spirit of justice and friendship for all nations. While held primarily for the student body of the college, sessions were open to all interested persons, and an afternoon reception was given to speakers and members of the Institute and their friends by the College.

QUAKER EXHIBIT OPENED AT PHILADELPHIA

A ceremony of formal presentation of the loan of the Quaker Exhibit, recently placed in the Old City Hall in Independence Square, Philadelphia, by the Friends' Historical Association, will occur on the afternoon of June 3. Charles F. Jenkins will make the presentation on behalf of the Association and Mayor S. Davis Wilson will receive it for the city. Friends desiring to view this exhibit will find it in the east building, once the City Hall, on the southwest corner of Fifth and Chestnut Streets. The exhibition room will be open daily from 8:45 to 4:30 o'clock. The present display includes only a small part of the entire collection of the Friends Historical Association, but will be changed from time to time in order that visitors may gain a more comprehensive knowledge of Quaker history.

FOR RENT OR SALE

Six-room cottage fronting Dewart Lake at Quaker Haven Park near Syracuse, Indiana. M. L. STEDDOM, 504 Aberdeen Drive, Middletown, Ohio.

REASONS FOR DECLINING MEMBERSHIP

At the call of the Executive Committee of Indiana Yearly Meeting twenty or more pastors, with representatives from seven meetings, met at Farmland on May 6 for an All-Day Conference, the purpose of which was to give attention to Murray S. Kenworthy's concern regarding decreasing membership in the Five Years Meeting.

For some time Murray Kenworthy has been gathering statistics pertinent to this problem, and he brought to the attention of the group figures covering a period of twenty-five years and relating to seven meetings, six of which had lost in membership during the quarter century. From these figures he had assembled data which could be looked upon as being typical of the Yearly Meeting as a whole.

To discover, if possible, the reasons for such decreases, questions were raised as to the gains or losses in population in these communities, over-churching, type of ministry in vogue, methods of dealing with associate members, and so forth.

In the afternoon session, the group entered into a free discussion of these topics. Many points were made with regard to each subject, and much interest was manifested in discovering causes and remedies for the conditions existing. While the problem was in no degree solved, attenders united in their common concern to do all they could to alleviate the situation and to build up church membership. Sufficient interest was shown so that the calling of further conferences of a similar nature, to be held in various parts of the Yearly Meeting, was deemed advisable.

An expression of appreciation was given to Murray Kenworthy for his painstaking efforts to secure the figures upon which the discussion was based and the tabulated form in which he presented them. Thanks was also tendered to the women of Farmland, and adjoining meetings in the Quarter, who served a bountiful dinner to all guests.

Entrance to George School

Parents should realize the increasing benefits to students entering the First or Second Classes (Grades 9 or 10). The New "Sequence Curriculums" give a continuous three years of study prior to graduation, with the same groups of students working with the same instructors. Qualified new students for these sequences are accepted for Second Class (Grade 10). First Class provides a period of exploration and study of the natural bent of the student so that he may be guided into the sequences best for him.

Entrance to Junior and Senior Classes (non-sequence curriculums) is limited, with preference given to children of Friends and former students of the school.

Application for Entrance for September, 1937, Should Now Be Made.

For catalogue and booklet "What to Study at George School" address:

GEORGE A. WALTON, Principal

Box 351, George School, Pa.

SCHEDULE FOR YEARLY MEETINGS FOR 1937

(With name and address of Clerk)

New York—May 26 to 31, Poughkeepsie, New York; David F. Lane, Poughkeepsie.

Nebraska—June 2 to 6, Central City, Nebraska; M. Herbert Watson, Central City.

Oregon—June 8 to 13, Newberg, Oregon; Edward Mott, 5527 North Kerby Street, Portland, Oregon.

California — June 16 to 22, Whittier, California; Allen U. Tomlinson, 142 South Friends Avenue, Whittier.

New England—June 22 to 27, Ocean Park, near Old Orchard, Maine; Lindley M. Binford, 33 Norwood Street, Portland, Maine.

Canada—June 30 to July 4, Pickering College, Newmarket, Ontario; G. Raymond Booth, 107 Hillsdale Avenue West, Toronto, Ontario, Canada.

North Carolina—August 3 to 8, Guilford College, North Carolina; Samuel L. Haworth, Guilford College.

Western—August 17 to 21, Plainfield, Indiana; Albert L. Copeland, Mooresville, Indiana.

Wilmington—August 17 to 22, Wilmington College, Wilmington, Ohio; Wendell G. Farr, 228 Rombach Avenue, Wilmington.

Iowa—August 24 to 29, Oskaloosa, Iowa; Percy M. Thomas, 615 East 13th Street, Des Moines, Iowa.

Ohio—August 24 to 29, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance, Ohio.

BIRTHS

PERISHO—To Ermin C. and Ruth Perisho, Oskaloosa, Iowa, April 27, 1937, a daughter, Mary Emily.

ADOPTED

GARNER—By Murvel R. and Esther Miller Garner, Richmond, Indiana, a daughter, Elizabeth Ann, born July 21, 1936.

ENGAGEMENT

Announcement is made of the engagement of Ruth E. Outland of Woodland, North Carolina, to Dr. Robert H. Maris of Wilmington, Delaware. The wedding is expected to occur the latter part of the summer.

DEATHS

JONES—At Friendsville, Tennessee, Emmaline Jones, aged ninety-three years. For more than seventy-five years she was a member of the Friendsville Meeting, where funeral services were conducted on May 2, 1937, by William F. Pribbenow, pastor, assisted by Margaret Hackney. Two daughters and one son survive.

JOHNSON—On April 28, 1937, Carrie E. Johnson, a resident of New Paltz in Ulster County, New York, where she was born and spent most of her useful life. Both her maternal (the Clarks of Cornwall, New York) and paternal ancestors were Quakers, her father, David Johnson, being a Friends minister and a one-time traveling companion of Joseph Hoag. One sister, Etta J. Camp, survives. Burial was at Plattekill, New York.

MARIS—At her home in Wilmington, Delaware, May 14, 1937, Anna Hoopes, Maris, in her seventy-eighth year, a member of Wilmington Monthly Meeting. She is survived by her son Dr. Robert H. Maris.

MIARS—On May 2, 1937, in the house in which she had lived her life of fifty-seven years, Hetty Walton Miars, a respected Elder in the New Burlington, Ohio, Meeting, of which she was a birthright member and which she served faithfully in many ways. Her husband, C. D. Miars, and two daughters survive her.

SLACK—At Muncie, Indiana, March 30, 1937, Anna T. Slack, aged sixty-seven years. The daughter of John and Nellie Flowers Thornburg, she was born on March 26, 1870, near Attica, Warren County, Indiana. Her husband, Emerson B. Slack, died in 1932. A member of the Friends Memorial Church at Muncie, she was always active in Christian work. Particularly zealous in the cause of missions, she was known as the "birthday lady," from her custom of remembering our missionaries' birthdays with appropriate greetings.

SYLVA—At Seaside, Hector's River, Jamaica, British West Indies, March 17, 1937, Charles A. Sylva. Born June 2, 1870, he was an active member of Seaside Meeting for fifty years, laboring at Long Road, Middle Quarters, and Cedar Hurst. His service in the latter place, along with that of Arthur Farr, was instrumental in holding the work together until Gilbert and Anna Farr from Seaside could take it over. For some years Charles Sylva was in Cuba, and while there he worked along with Zenas Martin. His wife Joana and five sons survive.

TAIT—At Kandiyohi, Minnesota, April 30, 1937, Mary Elizabeth White Tait.

BOOKS FACING . . . . . PRESENT-DAY ISSUES

Christianity and Our World.....50 cents
By John Bennett

Here are suggested some of the definite things which Christianity does mean for our time. Face to face with the serious problems of secularism, moral confusion, the economic order and the rise of the fascist state, the author is convinced that "Christianity says the things which need most to be said."

Kill or Cure? $1.00
By Muriel Lester

Miss Lester, known as "the Jane Addams of England," convincingly presents the utter futility of war and demonstrates the ways to peace. Throughout the book are many illustrations from the author's own experiences in her work at Kingsley Hall in the slums of London.

Living Religion $1.50
By Hornell Hart

Here is a manual for putting religion into action in personal life and in social reconstruction—a manual "written as a working outline of methods which have proved successful for passing out of discouragement and defeat into life abundant—out of social chaos into a world of brotherly men."

Christianity and the Individual.....$1.50
By Halford E. Luccock

A timely appraisal of the place of the individual in contemporary society and life—of the Christian outlook in the world—and the essential contributions Christianity must make to the recognition of personality.

World Conference Commission Reports...Complete Set, 50 cents

All Friends, whether or not they expect to be in attendance at the coming World Conference, should read and study these challenging reports dealing with: The Spiritual Message of the Society of Friends, The Individual and the State, Methods of Achieving Social Justice, Education, and International Cooperation.

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NEWS OF WESTTOWN

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For Old Scholars and New Friends

SPRING 1937

Fourth Month 9th—Second week-end camping trip for Senior boys.

Fifth Month 15th—Westtown Mothers' Council invites faculty and pupils to their annual picnic on the school campus.

Fifth Month 29th—Alumni Day. Students present Midsummer Night's Dream in the Greenwood.

Sixth Month 16th—Commencement. Sixty-six Seniors expect to receive diplomas.

Enrollment for next year is proceeding rapidly. The two upper classes are likely to be crowded, and preference will be given those entering the lower High School classes. Friends are urged to apply promptly as space is especially reserved for them only until Fifth Month 1st.

For catalogue and information, write

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

She was born in Iola, Kansas, in 1878 and in her early twenties moved with her mother, Mary A. White, to Minneapolis, Minnesota. She married Thomas Henry Tait in 1927 and went with him to the northern part of the State, where they lived until a few months ago when her failing health necessitated a change. While there she organized a Sunday School and conducted various services in unchurched communities. She is survived by her husband and many relatives and friends.

WHITE—At the home of her son Lewis, at New Sharon, Iowa, April 13, 1937, Caroline White. She was born on February 18, 1854, at Searsport, Maine, the daughter of Austin and Margaret Patterson, and came to Iowa when a small girl. On December 28, 1871, she was married to Thomas J. White, who died in 1925. Soon after her marriage she joined the Sugar Creek Meeting. Funeral services were in the Sugar Creek Meetinghouse in charge of Ed Thompson of Sully, assisted by Lawrence Sams of New Sharon and Thomas Brown, pastor.

WILDMAN—At Dayton, Ohio, March 3, 1937, Arthur E. Wildman. The son of Marion and Elizabeth Walton Wildman, he was born on August 10, 1869, in Clark County, near Selma, Ohio, and was a birthright member of Green Plain Monthly Meeting. He attended Earlham College, from which he was graduated in 1891. On October 20, 1904, he was married to Clara A. White of Knightstown, Indiana. To them were born two sons and two daughters who, with their mother, survive. Funeral services were conducted at the Friends Meetinghouse at Selma by DeElla Leonard Newlin, a former pastor.

WANTED

A Friend to teach music in a Quaker secondary school. The position requires a college major in music and successful experience in both school chorus and individual piano instruction. Address M, in care of American Friend.

NOTICE

When traveling through Bedford, Pa., Friends will find comfortable rooms and breakfast at 211 South Juliana Street, one square from the Lincoln Highway and Horse Shoe Trail. ANNIE W. SMITH.

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Summer cottage at Quaker Haven, Dewart Lake, Indiana. A restful place to spend your vacation. Front lot. Boat included. Rev. Ralph Felix, New Castle, Indiana.

HOTEL ACCOMMODATION

London: Recommended by Friends. Gordon Hotel, 7 Gordon St., London, W. C. 1. Two minutes from Euston Station; one minute, Friends House. Central west end. Hot and cold water in all rooms. Bed and breakfast 6/6. Euston 2782.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, $1.50 up. Restaurant service if desired.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6020 Ingleside, telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Robert Jones, Pastor.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 7:00 p. m. Visiting friends call Cecil E. Hinshaw, Minister, 3855 Clay Street, Phone Gallup 4650W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9.30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier. Minister, 713 Polk St., Phone 2-9384.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for Worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by
THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

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Subscription Price $1.50 per Year
Foreign, 50 Cents Extra

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Richmond, Indiana

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Founded 1870

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